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What Mr. Brinsmade's course has been towards his creditors, we have in part shown in our previous numbers. With one hand he pretended to approach the government holding out an olive branch with which to treat amicably for the benefit of his creditors; with the other he was writing himself an apostate to his religion and a renegade to his political sentiments, as avowed when he was looking for personal advantages through the spectacles of philanthropy and piety. Whether he designed it or not, he has labored most diligently to undo all that he once held as dear to him as his soul; and this to with with an exhibition of rancor, envy, falsehood, and hatred, natural enough it may be to scheming insincerity and religious hypocrisy, but painful for every well balanced mind to behold. We have already given the grounds on which this judgment is founded, but that we may faithfully place before the public an antidote to his poison, we shall illustrate it still further. We cannot do better than to show him as he was, when in the full tide of his schemes, he required missionary influence and Hawaiian Government patronage to secure him the birth of U. S. Consul, and his firm gratuitous contracts to the amount of \$100,000, as by their own estimate. We are not such sticklers for consistency that we would require a man because he erred once to err always. Much rather, like the apostle of the Reformation, we would have Luther appeal against Luther. But there is a Bairere depth of meanness in the selling of the soul to the principle of revenge; of using friends until they can be used no longer, then selling the knowledge gained in the confidence of friendship to the highest bidder for perfidy; there is, we believe, in this prostitution of soul, something so repugnant to every principle of moral honor, that it need not but be gibbeted before the public to cause its loathsome carcass to disgust and appal every spectator. It is common enough to squeeze the lemon and throw the peel away; but it would be very foolish, because the lemonade brought on the cholera, for the patient to exhaust his remaining strength in stamping upon and cursing the innocent peel, ever and anon between his paroxysms of pain and spite, crying out, you rascal of a fruit, I took you in well sweetened for my own comfort, and now I cast you out in filth and slime.

So skilfully had Mr. B. rode his church steed, that when he was created consul for this Kingdom by President Van Buren, the religious papers in the U. States triumphantly announced the event as the appointment of a "Sabbath School teacher" vs. John C. Jones, removed by request. To illustrate Mr. Brinsmade's zeal, at this epoch for the Hawaiian Government, we quote extensively from his defence of their policy in the S. I. Gazette of June 24, 1837:

"The government say to those who would transgress the line of prohibition KEEP BACK, and to those who would bring in upon them the persons proscribed TAKE THEM BACK. There is no other penalty exacted than is most obviously and most justly implied in the prohibitory decree; and no infliction that every principle of common sense and common justice does not authorize. In addition to all the other circumstances which illustrate the soundness of the law, and the correctness of the governmental proceedings in its execution it will appear that such proceedings are defended by the principle stated in the last clause of the extract just quoted from Vattel, inasmuch as it cannot be said that those who might have been ignorant of law and its sanctions were not informed on the subject when they made their appearance in order to enter the country. That the vessels which brought these men back is bound by the laws which rest upon her owners or factors, is confirmed by the laws and usages of all nations, and that the sovereign of this nation has a right to say that she shall not leave this harbor and leave obnoxious men upon her shores, sustaining the relation to his government of these men, is a position that may be safely committed to the decision of any enlightened statesman or jurist in the universe. The sentiment that the degree or rather semblance of force used (which was used because it was courted for effect) has made the subjects of it, under the circumstances of the case, prisoners to this Government, is too childish for argument. My opinion therefore most decidedly is this—that if His Majesty does not stand behind every act in the history of this transaction, on the basis of natural and inalienable rights, he has no sovereignty. Take the converse of that opinion and then see. Not only a door is opened, but the whole broadside of the country is laid open to prepare an ingress of every enemy of every nation and of every man, himself not excepted, and the best and every interest of every dweller in the land would be in jeopardy every hour. And if the sovereignty of the nation is to fall before such an approach as is now made upon its rights, the day is not distant, when those who would sue for a redress of their wrongs may forward their memorials and petitions to the Vatican."

"In view of some of the principles adduced, and of the conduct of other governments under circumstances of far less interest and danger to them, it does seem to me, I confess, quite indiscreet to say the least of it, to brand the King and subordinate officers of this government who have always to a degree most honorable to their advancement in intelligence and civilization, shown their protection and courtesies to every resident and visitor on their shores, with the opprobrious epithets which distin-

guish only the character of Barbarians and Pirates—especially when their acts consist in an intelligent application of principles recognized as sound throughout the civilized world.

"I am fully aware that it is quite popular to attribute the public movements of the Sovereign of this land, to the information derived to him directly or indirectly through the influence of the American missionaries. And suppose it to be true that through missionary influence he does arrive at the knowledge of his rights and principles of duty as a king, from such sources as I have quoted? What considerations of benevolence will rebuke such an influence? And why should men, who feel such a sleepless solicitude that he should be informed from foreign sources, and at the cannon's mouth, of the obligations he owes to the citizens of other nations, exhibit so much sensitiveness when he is informed of the duties he owes to his own government and people, and of the principles adopted and acted upon by every civilized power under heaven, in the fulfilment of such duties? And why should not these chiefs and every dweller in the land be informed of what catholicity has been and is, and especially of that form of it embraced under the denomination of Jesuitism when its ministers have reached their shores? In that period of history which develops the civil and political tendencies of the catholic faith and which stretches through more than a thousand years, and which is blackened on every page of it by the record of the grossest outrages upon the best interests of men of which human depravity is capable to be forever concealed from the intelligence of this nation? And are they never to derive any salutary admonitions from the experience of mankind through one-fifth of the whole past existence of a race, under the severest curse that ever scourged the world?

The history of those distressed and suffering ages is no fiction! nor are the affecting disclosures it reveals to be looked upon as puppet shows or bugbears fitted only to amuse or frighten children! But it is a history of sober verities, proceeding from the legitimate, and philosophical, and inevitable tendencies of the ecclesiastical and political wisdom under which they were enacted; and every where holds out luminous monitions from the experience of the past for guides through the responsibilities of the future. Nor in the extension of the same faith can any improvement in its administration or change in its results be expected or even hoped for. For that fundamental doctrine of INFALLIBILITY stamps its broad and everlasting seal of moral rectitude upon every measure of guilt and deed of blood recorded in the past. Nor is there a solitary vassal of the Pope, of any order, who would dare for a moment without dodging behind a mental reservation, to assert the possibility of improvement or change for the very thought of it would be damning heresy, and any effective expression of such a sentiment, would be levelled directly at the chief pillar of the Papal Throne.

"Who then would wish its extension to these shores, where we have sat so long and may sit yet longer under our own vine and fig tree with none to molest us or make us afraid? What true friend of 'Charity,' 'Peace,' or 'Humanity' would wish to open his eyes upon the light of that day, when Papal despotism should fix his inquisitorial dominion here? Or what real friend of the King or his nation would have remained supinely a quiet spectator till he and they had fallen a common prey to that ecclesiastical and political hydra!"

In connection with his sentiments as above expressed, relating to the missionary influence, where he says, "What considerations of benevolence will rebuke such an influence," it is well to read from his late editorials such avowals and sentiments as these:

"Mr. Armstrong in asserting that neither he nor any of his brethren have any access to the Privy Council or connection with it, means, we presume, that none of the Missionary corps who still retain their relations to the American Board of Missions, are admitted to the meetings of the cabinet, or have any official and responsible connection with the government; and, under cover of so much truth, he adopts the old mode of protecting himself and his brethren from the old accusation of missionary interference in the legislation and administration of the government. The old mode of warding off such accusations, has been, to boldly deny the charge, under the assumed unimpeachable credibility of the missionary name, reputation and position, and then to stand ready to overwhelm the accusers as incorrigible enemies to truth and religion, and morality. They presume upon the existence and general prevalence of this sentiment at home, viz.: that he must necessarily be a bad man who questions a missionary statement, and therefore very bold assertions may be ventured under cover of such a battery. Do we not speak the words of truth and soberness? We shall see if we are not made an illustration of their truth."

"The fact has, however, become one of history, that the American Protestant Missionaries, notwithstanding the strong and unceasingly reiterated assertions of the same sort of that now uttered by Mr. Armstrong, have in the persons of some of their number, obtained possession of the entire power, rights, prerogatives and control of the King and Government of the Sandwich Islands."

"It is true that the doctrines and rites of Christianity, introduced and taught by the Protestant missionaries, have been protected and enforced by all the civil power in the country which could be controlled to that end, from the day of Kalaimoku and Kahunanui, down to the present time, when the administration of the Government is resigned to missionary hands."

The former of these quotations were written in 1837, when Mr. B. was seeking missionary influence and Hawaiian Government patronage to secure him the consulate and other favors in his line. The latter in 1847, when, having squeezed the lemon dry, he finds it more to his mind to kick and curse the peel. When the chiefs were influenced by missionaries, and the missionaries were under the spell

of Mr. B.'s sanctity, he was led to exclaim, "What considerations of benevolence will rebuke such an influence?" Having in the progress of improvement and knowledge escaped those leading strings, and settled down into a systematically formed government, recognised and treated on a footing of national equality by the greatest powers, with a variety of minds, talents and professions in its service, some of which were of missionary origin, and others wholly disconnected both from that or even church-membership, Mr. Brinsmade astonishes the public with the discovery that now "the administration of the government is resigned to missionary hands." In 1843, when, in fact, the principal white members of the government were from the mission ranks, and nearly all connected with it were Americans, so much so as to give umbrage to Great Britain, and induce Mr Addington to reply to the Hawaiian Commissioners that "it is perfectly ridiculous to consider the Sandwich Islands independent, for it is notorious that they are governed by the United States through the American missionaries," Mr. Brinsmade found it very convenient to his interests to most sedulously exert himself to counteract this view. The English Government were sufficiently satisfied of the honest intentions of the Hawaiian King, whether they finally gave credit to the charge or not, to recognize him as independent, and leave him to the management of his own affairs. It was at this juncture that Mr. B. claims for himself as having performed important services for the King. He attached himself to Messrs. Richards and Haalilio, drafted a few letters for them, performed a considerable amount of clerkship, most zealously echoed their views and aided them so far as he could in procuring the recognition of independence and disproving the often told tales of missionary influence and its deteriorating effects at the Hawaiian Islands. In all these respects he was as enthusiastic as he was before he left Honolulu with the contract of 1841 in prospective, getting up revivals, attending prayer concerts, and forwarding all the other means by which religionists seek to convert the world. He obtained his \$100,000 worth of gratuities from the chiefs through reliance on his religious character and sincerity. In Europe these gratuities were valueless to him, unless Messrs. Richards and Haalilio succeeded in the objects of their mission. Upon their arrival he attached himself to them and worked with all the fervor with which men seek to forward their own interests. He drafted and copied for Mr. Richards—amused him by his jokes and won his confidence by his apparent enthusiasm for the poor Hawaiians. The result was the transmission of \$4000 from the pockets of the King's Commissioners to the purse of Mr. Brinsmade; a supply which enabled him to enjoy all the rich resources London, Paris and Bruxelles offer to the traveller, and to prosecute the business of his firm to Belgium, aided in this with the countenance and names of Messrs. Haalilio and Richards. The laborer had his hire in all this, but whether he was worthy of it, is quite another affair. After the explosion of the Belgium bubble, we have seen by Sir George Simpson's official letter to this government, that he tried to plant his schemes in new fields; but they would not take root, and so industrious had he been in spending not only the funds of the Hawaiian Government, but those with which he was entrusted to pay his firm's and other debts in the United States, besides lifts from Mr. Tappan, and Count Hompesch, and Sir George Simpson, the aggregate of which must have been an amount quite sufficient to have supported a gentleman of ordinary pretensions at least six years in Europe, we find him in less than two, unable to pay his hotel bills. It would not be an uninteresting fact to his creditors to know the process by which their funds slipped so rapidly through his hands. But the gist of this is to show that Mr. Brinsmade was a most zealous preacher, writer and advocate for the Hawaiian Missionary Government, so long as the loaves and fishes held out for his firm; but as soon as he discovers the baskets are emptied and the Government has become methodised and enlightened, numbering among its officers Englishmen as well as Americans, non-church members as well as church members, but that the prestige of his holiness has become powerless, he all at once discovers the astonishing fact that the Government is "resigned into missionary hands." Mr. Brinsmade had motives for his advocacy of the government in London. We believe them to have been his own and firm's pecuniary interests. He has undoubtedly motives for whipping about and endeavoring artfully to disprove in 1847 all he labored to prove in 1843. We will not call them by name, but leave our readers to affix such substantives to them as their judgment may consider due. But we shall take the liberty of pointing out to what his present labors tend. He well knew that the greatest obstacle to the King's independence with Great Britain, was the allegation of his being wholly under American missionary influence: that national suspicion and jealousy are powerful weapons in the hands of a sensitive people, and that the views of the English Government in these re-

spects had been too recent to be wholly forgotten. Hence, having failed in securing for himself the golden harvest which his imagination had pictured, he most magnanimously attempts to rob the King of his independence. With a malevolence which Milton's fiends would have scorned, for they attempted to take high heaven, but not to drag it down to hell, he has prostituted his pen and mind to the base purpose of undermining the character and credit of this government, with the apparent intent of effecting its overthrow, by exciting anew those very jealousies of the protecting powers which he once labored to allay.

We do not expose these attempts because we have the slightest ground of fear of his success. Far from it. We know England, France and the United States to be kind and honest friends to this infant kingdom. When they publicly and officially declare their intentions to respect our independence and exert a genial protection over our rising fortunes, we believe them. They have done so. Therefore, so far as there is anything to fear from them, we have nothing to say; but it is a duty to expose the wickedness of one once trusted, who aims at pulling down the edifice which he labored to erect, and to bury beneath it his own fortunes and those of all others. To accomplish this he takes advantage of the former confidence reposed in him, and presuming upon there being the same facility for gulling the public now, that there was when he first entered upon his religious campaign, either asserts boldly the most wilful falsehoods, or so distorts facts of which the public have but partial acquaintance, as to give them the garb of truth. But the most ingenious weapon he wields is one which exhibits a more than ordinary depravity of purpose; and that is, to quote assertions as made by the officers of this government which were never uttered by them. We are perfectly aware of the full meaning of our remarks, and that it is a serious matter to accuse a man of falsehood and slander. But we do not shrink, for Mr. Brinsmade has forced us to do it, by the publicity of his attack and his barefaced attempts at censorship, from fully exposing him. If he think us severe, let him ask who called it forth; who disturbed the silence with which the government was willing to pass over him and his deeds? He, himself, by falsely maligning the government and its officers, the country and its institutions, the missionaries and their labors, by a series of attacks unsurpassable in baseness and impudence; and that too at a time when the good offices of Jules Dudoit, Esq., Consul of France, were being exerted, by his request, to effect an amicable compromise for the benefit of his creditors with the government; thus wantonly exasperating and wounding the feelings of the very men whose co-operation was necessary to secure a satisfactory arrangement for his creditors. If this was not sacrificing their interests to his passions, we know not what to call it. He is doing more than this, so far as his own countrymen are concerned. If there exist any hostile feeling on the part of any English officer or clique towards this country, or any desire to present any specious pretence for England to revoke her guarantees and take possession, and thus destroy and drive out American influence and enterprise from this kingdom, he is exerting himself most strenuously to aid them. We cannot believe there exists any such disposition among Englishmen of any class; but if there be any, it must be self-evident to every American, that by depreciating missionary good and libelling the government, he is playing directly into their hands. No other end could result from such efforts but the depreciation of American interests and character. It is well for those who have been inclined to his views to weigh well their tendency.

But as Mr. Brinsmade and his career are topics which we desire never to be again called upon to notice, we shall conclude our article by calling our readers' attention to extracts from his pen as they have appeared in the Sandwich Islands News.

1st. That he does contemplate in his remarks the destruction of the independence of this government, the following paragraph implies:

"Would there be any great cavilling at the truth of it, if we should read in some newspaper by and by, 'The Queen of England and the King of the French taking into consideration that there does not exist in the Sandwich Islands a government capable of providing for the regularity of its relations with foreign nations,' &c., going to the end, in the converse of the engagement, which we knew was signed on the 28th of November. Would there be likely to be any 'strong remonstrance' on the part of the United States or her citizens."

2d. That to effect this he publicly asserts what is false and only calculated to injure in the highest degree the reputation of this government. We quote as follows:

"Have they [the King's Ministers] heard nothing from the Hudson Bay House to the disadvantage of their diplomacy, their laws or their truthfulness; and have they sent there no representations, arguments and wishes, which they must have known, were so at variance with the knowledge of facts existing in the case there, as to preclude the possibility of the advocacy sought for?"